

THE
Young Divine's
APOLOGY
For his continuance in the
UNIVERSITY.

VVith

HIS SERIOUS
MEDITATION
On the
Sacred calling of the
MINISTRY,

By
N. P. M. A.

OXFORD
Printed for T. Robinson. 1658.

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To the R E A D E R,

TH E Author of this
small Discourse, or ra-
ther (give me leave so
to call him) the Swan
that, before his death,
sung this divine song, is now there,
where he neither needs the praise, nor
feares the enuy of any: whose life, as it
deserved all, so it was covetous of no
mans commendation, himselfe being
as farre from pride, as his desert was
neere it. Yet because it was his griefe,
that he should die before he was fit to
doe God the service he desired, and
his friends desire, that being so fit as
he was for his service, he might
(if it had been possible) never have di-

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TO the READER.

ed at all: therefore his booke was bould
to thrust it selfe into that world,
which the Author of it had lately left,
thereby to satisfie both his Makers de-
sire, in doing the Church of God some
service; and his freinds grieve, in not
suffering him altogether to lie dead.

And truly what better service can
it doe, than to perswade with reason,
since Authoritie forces not our young
Neophytes to abide a while in the
schooles of the Prophets, at Bethel, be-
fore they presume to enter the Temple
at Hierusalem, and if reason can
doe little with them, because happily
they want it, yet let his Example (an
argument that prevailes much with
the common people, of whom such
Prophets are the tayle) make them at
least see, & confesse, though they know
not how to amend their fault. Ten
years had he lived in the University,
eight languages had he learn'd, and
taught

taught his tongue so many severall
 waies by which to expres a good heart;
 watching oftē, daily exercising, alway
 studying, in a word, making an end
 of himselfe in an over-fervent desire
 to benefit others; and yet, after he had,
 as it were out of himselfe, sweate out all
 this oyle for his lampe, after he had
 with the Sunne ran so many heavenly
 races, and, when the Sunne was laied
 abed by his labours, after he had burnt
 out so many candles to give his mind
 light (having alwayes S. Paul's querie
 in his mind, *Ἡμεῖς ταῦτα ἵκανοί;*)
 he never durst adventure to doe that,
 after all these studies done, and ended,
 which our young Novices, doing no-
 thing, count nothing to doe: but
 still thought himselfe as unfit, as he
 knew all men were unworthy of so
 high an honour, as to be the Angels
 of God.

I could wish that he had left behind

A 3 him,

TO the READER.

him, if not all his learning, yet some heir
of his modesty to be divided among
these empty sounding vessels, that want any
both: but since in him so great examples be
of piety, knowledge, industry, and un-
affected modesty are all fallen so deeply
asleep, as I am afraid we shall hardly
find in any of his age the like, (which I
speak not to deny just praise to the li-
ving, but who will not afford a few
flowers to strow the coffin of the
dead?) there was no way to awaken
them, and in them him, but by laying
them up, not with him in his grave, but
in these immortall monuments of the
Presse, the living Tombes proper to
dead learning, wherein these flowers
may live, though their root be wither-
ed, and though the trunk be dead, the
branches flourish.

Let rich men therefore, in the gail-
ded sepulchres, and proud monuments
of their death, beg for the memory of
their

To the READER.

Some their lives: the righteous shall be had
in everlasting remembrance, without
any such proud beggery, nor shall he ever
be beholding to a dead stone for the
matter: & good reason. Righteousnesse
being a shadow of that divine sub-
stance, which hath in it no shadow of
change, much lesse of corruption: only I
could wish that their lives were as long
as their memories, that so this crooked
age might have as great store, as it
hath need of them.



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A P O L O G I E

for young Students in
Divinity, why they stay in the Uni-
versity to learne , before they pre-
sume to teach abroad. Written and
sent by N. P. for his owne
defence, to his Parents.



Most gracious, and
deare Parents, I
could never yet
perswade my selfe
to be of *Galba's*
mind, who thought
it needlesse that any man should be
tied to give an accompt of his idle
time;

Platarch. time; much lesse of *Pericles*, that having ill stewarded the Commonwealth's Treasury, did not thinke so much how to make his accompt, as how to make no accompt at all: but since the season doth in a manner now require, that I send you some fruits of your so long, and so well manured, and so carefully planted, and yet so long barren vine, (as whose fruits you have with patience for many more years expected, then that Husbandman did the fruits of his barren fig-tree) though as yet it being the first spring, it can send forth but small grapes, yet such as they are, since they be not wild grapes, I hold it honest so farre to serve the time (though no time-server) as of mine owne accord (unlike those bad husbandmen in the Gospel) to offer them unto you. And because I know that as it is
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your greatest desire, so it would be
your greatest delight, if now after
you have mist me from you (not as
Mary and *Ioseph* did *Christ* for
three daies) but for many yeares,
you should at last find me (as they
did *Christ*) in the Temple praying,
and going about the businesse of
my heavenly Father, therefore I had
once, I confesse, in my resolution
pledged my selfe (as *Judah* made
himselfe surety never to returne, or
see his Fathers face againe, unlesse
he brought *Benjamin* with him) not
to come againe unto you, except as Gen. 43. 9
St Paul assured his comming, in the
abundance of the blessings of the
Gospel: that my thanks might
not onely be, like those Angels
ascending on *Jacobs* ladder, in con-
tinuall prayers for you, but also as Gen. 28. 12
Angels descending by the graces of
Gods word unto you. For good
reason

Isa. 37. 3.

reason it seemed to me (to invert *S. Paul's* argument) reaping your temporall things , to make you partakers of those spirituall things , that I have here learned at your charges in Christ's schoole. In this conceit somewhat I conceived , but in a word (to expresse my issue in the Prophets phrase) when the children came to the birth , there was not strength enough to bring them forth : howsoever , I thought it wisdome to deferre that expectation of me , which I was not yet able to satisfie , by this short Apologie of my long seeming silence. For since you have beene unto me farre unlike *Job's* unnaturall Ostrich , which , deprived of understanding , leaveth her egges in the dust and forgetteth them : or his wilde hinds , and goates , that bow themselves and bruise their young,

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S. young , and cast forth their sor-
rowes , and so leave them , but
rather as pious *Anna* , having plac-
ed her *Samuel* in the Temple, did ^{1 Sam.}
not so leave him, but yearly brought
him up a coat, and other necessities,
out of your continuall care mini-
string to mee yearely maintai-
nance, have still watered what you
have planted ; farre be it from me
in unthankfulnesse to resemble
Job's young hindes , that growing
up , and waxing fat , goe forth ,
& never returne unto their dammes:
but rather as the young Storkes
(emblems of naturall piety) are
said to bring corporall food unto
the old: so shall it be my care & en-
deavour hereafter to bring you
whatsoever spiritual food I can pro-
vide , and cause all my fruites, such
as they are, to bow downe towards
the

Harmon.
pag. 1. 17.

the root that beares both them, and me. In the meane time, my Apology in a word is the same that is expressed in the Gospel in the behalfe of the fig-tree: That my time of fruit is not yet (by Gods grace) past, but onely that it is not yet come; neither shall it (I trust) prejudice my cause, that in the like case, the figtree was neverthelesse accursed, since (as *Calvin*, the best Interpreter I find, clears the place) Christ did it not in spleene, to revenge himselfe on the harmlesse tree, but only tooke occasion to worke a miracle for the propagation of Gods glory, diverting, and satisfying his hunger with the bread he speakes of *Joh. 4. 34.* making that his meat to do the will of his Fa ther.

But (that I may solve the maine objection) since there are so many *præcoces fructus*, rathe, and forward

ward fruits, ripened, & ready in lesse
then halfe my time, what sory seed
and soile is mine, that my time of
fruit is not yet come: I grant both
may be true in mee, but for the o-
ther, I rather pity, then envy them;
so farre is it, that their laste should
be the measure of my foot, or I be
induced to be the *Eccho* to such
voyces, or speake after them, be-
cause they speake, that indeed like
the *Spartans* nightingales, are meere *Plutarch.*
sound, and nothing else. But as *Ja- in Ages.*
cob said of those brethren in evill,
Into their courses, and counsels let
not my soule come, my glory be *Gen. 49. 6.*
not thou joyned with their assem-
blies: for so to shun shame, and seek
glory, what were it else, but (as the
Spaniard speaketh) to escape the
thunderbolt, and fall into the light-
nings flash? For alas, what a fond
conceit is that of theirs (it being
the

the guise of fooles (as the Italian hath it) to thinke themselves wise) so easily to perswade themselves, like those foolish Laodiceans, that they are quickly learned, able and sufficient enough, as if *Nox nocti indicaret scientiam*, and the blind could lead the blind, or could with that little learning they have gotten (as Christ with a few loaves and fishes did by a miracle) feed whole multitudes, and have remainder enough for other times; expecting that God should miraculously (as to the widow) multiply their little oyle, for the discharging of so great a dutie, and filling of so many emptie vessels: yea, although they have to little oyle for themselves, yet (which the wise Virgins would never doe) they must needs be storing others, as if (Leviathan-like) they could swallow up whole rivers

Mat. 25. 9.

Job. 40. 13

rivers at once, and thinke to drink
 up Jordan too: So that their lear-
 ning is put into a bottomlesse
 bagge, that cannot hold it, and their
 little wit, but as a secret in a fooles
 mouth, and *Quæ semel innata est, je- Per. Sa. 1.*
core exserit caprificus; if once in, like
 young *Eliphas* they will burst, if
 they vent not. And when all is done,
 what is it that thus splents those
 tombes, but *steriles mala: robora fi-*
cus, which though it make much
 shift to come forth, is but a barren
 wild fig-tree, that never brings forth
 fruit to maturity: so that their o-
 ver-hastinesse is no other then as a
 hatchet that cuts off their better
 growth. For how many that happily
 (as *Antigonius* said of *Pyrhus*) might
 prove some body, if they would stay
 their time, by this meanes spoile
 their growth, and ever stay at the
 same stature, that they first attained
 B unto.

Elon apud
Lact.
Plin.

unto. And therefore no more than he, when he would accomplish that by strength of armes, which in his youth, and in the flower of his age with facilitie he performed (as he found by lamentable experience being made a pray to beasts; whilest being ould he sought to rend a splinted oake) should they arrogate unto themselves a taske of elder yeares; thinking that (like the palme-tree, and cammell) they shall grow the better for being burdened and pressed downe. As for the fruit of this their arrogancie and ostentation, whereof they are (or should be, had they so much grace) ashamed, it is but as the Italian hath it, where pride rides shame lakies, or rather as the Prophet, while they sow the wind, they reape the whirlwind. For while they doe *verba dare*, (the

periphrasis

Jer. 4⁸. 10.

periphrasis of an imposture) give nothing but words (which are nought but winde) what reap they but the whirlewinde, even the curse of the Prophet, & are so farre from edifying , that their hasty fruit proves but windfals, and their green wood rather smoothers away in smoak , then burnes , and casts out heat, as an *ardens lucerna* should, and their issue, as the untimely fruit of a woman, becomes abortive , and so indangers the wombe that bare it. For as great a danger as befalls the commonwealth when children are the Princes, and Governours thereof , the like betides the Church when these which are indeed but children, and babes in Christ, will take upon them to be the Fathers thereof. A woe I say, when every Empricke will take upon him to heale the soares of Sion, to the dan-

Ecc. 10.
16.

1 Cor. 3. 2.

ger of as many soules, as those un-
skilful Practitioners doe hazard
the lives of divers bodies. *St Gre-*
gorie in his booke *de cura pasto-*
rali saith, that it is as dangerous
for such Novices to undergoe the
burden of a Pastorall charge, as to
lay the rooffe of the house upon the
wals while they are greene; a ready
meanes to ruine, not to build. And
indeed for any burthen they sustaine
in the Church (for rather like the
Mat. 23. 4 Pharisies, they bind heavy burthens
on other mens consciences, but put
not so much as a finger thereto
themselves) I cannot better com-
pare them, than to those little sta-
tues; or angelets that we often see
affixed to the pillers of our Chur-
ches, stooping the head, and ben-
ding the back, as if they did support
the whole fabricque, whereas they
sustaine nothing at all, but are ra-
ther

ther them selves supported. Good
cause therefore had *St Paul* to put
in that caution to *Timothie*, that 1 Tim. 3.6.
such a one as he made choise of for
the Ministerie of the word, should
in no hand be a young Schollar,
least he being puffed up, fall into the
condemnation of the Devill. For
indeed to suffer such to take a charge
upon them, what else were it, but
as if the trees of the forrest should
rest themselves under the shadow
of the brier, the issue whereof was
but this, the fire came out of the
brier, and devoured the Cedars of Judg. 4.
Lebanon. Such fruit as this well Mat. 7. 17.
argues, what is the tree, and for
my part I wonder not if such fruits
as these like wild grapes, & crabbes
come up in abundance. For it is
as easie (God wot) as lightly to
runne away, like an horse, with an
emptie cart : (as one well com-
pares

King. on
Jonas.

2 Sam. 18.
23.

Isa. 54.1.

pare it, whom for his worth I deservedly ranke with my best Authors) no matter to stand, speake, and exercise after their manner, and with such dexterity to outrunne their fellowes (as hasty *Abimaax* did *Gushai*, though he had none, or but sorrie newes to carry) since they can be content to runne the plainer, though the worser way. And so little cause is there to envy such, that in compare of these untimely fruites, the barren wombe that bears no children may rejoyce, and they that travell not, break forth & crie: yea, the desolate in (good time) may have many more children, then they that are so wedded. And hapily these haire-brained upstarts, whilest they glory in their own shame, may be truely answered, as that Italian answered that busie bodie, cracking how early he had been

been up, and how much idle busi-
nesse he had dispatched, while the
other, lay in bed, that one dreame
of his was better worth than all the
others businesse, and in the end,
as it fell out *Zuxis* and *Parrhasius*
their emulation, which had the ma-
sterie in his art, though the one
perchance with his painted grapes
(whereof there was the colour, but
not the sap, or nourishment) might
overreach some silly birds, (fond
auditors:) the other with his fi-
gured artificiall vaile, (the true
emblem of Judicious silence) will
overreach and goe beyond many
such superficiall Artizans as these:
Only herein stands the difference,
that whereas *Zuxis* triumphing up-
on the fond birds arbitrement, i-
maged there was a picture under
the others curious vaile, where
there was none, and therefore

Plin. l. 35.

Cal. 7b.

Cicero.

Aristot. 1.
2. Phys.

bid him draw his curten: on the contrary, our insulting Novices think there is nothing at all covered under the vaile of judicious silence: whereas indeed, as in the ancient *Sileni* (curious statues so cunningly contrived, that while they were closed, they seemed rough hewne and deformed, but unjoyned appeared most curious) there is much beauty within, though at first little shew without. So that in the end all will with the Orator, preferre the discreet silence of the one, before the others fond babbling. And if Nature doe nought in vaine (as the Philosophers hold) it is not for nought that our curious Anatomists observe that she hath given the tongue (the least, but most dangerous member of all other) most bonds & ligaments, even nine flowing from the heart, like so many

raines

raines to restraine and governe it,
that it set not on fire the bodies
frame. Neither makes it any thing
for these Bablers (for so may I as
justly terme them, as *St Paul* was *Al. 17.*
unjustly) that the Apostles were in- *18.*
spired, since long agoe it hath been
ordered, that miracles, & extraordi-
nary callings ceased with the Primi-
tive Church: whereunto it was re-
quisite as water for a new planted
garden; but now, that it is come to
further growth, unnecessary: or if
they will needs look for miracles,
such as these are as unlikly to be the
subjects thereof, as dirt is to opē the
eies of the blind (though *Christ* once *Job. 9. 6.*
powerfully used it to that end,) a
means rather to destroy, thā restore
the sight. And though it be a questiō *Aquin.*
among schoolmen, whether in the
creation God first brought forth the
flower, or the fruit, the seed, or the
plant,

plant, the hen, or the egge (which is defined, that he brought forth all in their full perfection) yet now it is no question at all, but God proceedeth orderly to bring all things to maturitie & perfection by degrees, and so must man, if he will imitate his heavenly Father or have his blessing. To be short, I have said enough to prove that this their custome should be no prescription unto me, and therefore giving eare to that Prince of Preachers, who hath set down the summarie of this my motive, That we should take heed unto our feet, entring into the house of the Lord, and be more ready to heare, than to offer the sacrifice of fooles: I leave these Bartologists to that due account of every idle word they must justly make him, who hath made himselfe accountable for every haire. Now

Ecc1.4.17.

as I had ſufficient reaſon, why theſe
cordes of vanitie ſhould not draw
me the faſter on , ſo it ſtands me as
much upon one as the other ſide, to
demonſtrate for your ſatiſfaction,
that it is a cauſe of great impor-
tance , and no bad, baſe, or by end
that drawes me backe. God him-
ſelfe can witneſſe with my conſci-
ence , that it is no excuſe for negli-
gence, or pretence for idleneſſe , as
if, with *Salomon's* ſluggard, I did on-
ly deſire a little more ſleep , and a
little more folding of the handes ,
or that like that drowſie ſhepheard
(ſo famous amongſt the Poets
for an afternoones nap of 57. yeares
long) did intend to ſleep out my
life here in the Univerſitie , as in a
cave , or ſet up my reſt (as *Tullie*
did his felicitie after his turmoiles)
in vacatione rerum omnium : and
like *Iſſachar* , ſeeing the reſt good ,
and

Prov. 9. 6.
& 10.

Cicer. de
Orat.

Epist. ad
Luc.

& the land pleasant, to sit me down
between my burthens : so that , as
one buried alive , there should want
nothing but *Senecas* epitaph pas-
sing by the house of a sluggish Ci-
tizen , *Hic situs est Vatia* ; here
lies one that only served to make
one , *qui nulla re alia nisi otio notus*
consenuit , only by keeping tale of
the many yeares of his age, and stan-
ding, grew old, and died. For such a
life, if it be any thing, at the best it is
but as *Pindarus* prizes it, a shadow, a
drame: such a bodie, but the soules
sepulchre, & such a soule fit for no-
thing but to embalme a carcase, and
keep it from putrefaction . But
though such be the quiet, contēted,
and pleasing life we lead here in the
Universitie (which from the plea-
sant situation thereof hath long
since won the surname of *Bellofitum*)
such indeed (that I may borrow the
Italian's

down Italian's proverbe of Venice) that he
it, as who hath not ſeen it, and lived in it,
want cannot prize it (marrie he that lives
paſt there, it coſts him dear (thoug ſuch,
Ci-I ſay, be the content I find here, that
here had I lived never ſo many yeares,
make yet (according to the epitaph of
that noble Romane, who dying old, *Aut. Gel.*
e of profeſſed he had been long indeed,
an- but lived only ſeven yeares,
th a which free from the ſervice of the
it is Court, he had paſt quietly at his
a country farme,) I might well num-
ber the daies of my life only from
the time I beganne my studie
here, and juſtly bleſſe the meanes
thereof, as farre as ever *Auguſtine* *Confell.*
did his freinds liberality ſtray-
ning themſelves to maintaine him
at the Univerſitie of Carthage. yet
farre be it from me to make that
quiet, and content, which God
hath given but as means for
the

the furthering of better ends, my utmost end: or as (if I were in my proper place, where each bodie is *quiescent* (to set up my rest, and make me a Tabernacle here. No man (I know) was expelled Paradise to labour, and not to make himselfe another Paradise elsewhere for ease, and pleasure: And as farre doe I wish from our Universitie all such Priests as sacrifice here to *Vacuna*, the goddessle of idlenesse, as her Temple was removed out of the gates of Rome. For mine own part, as fearfull, and as brieft as the trump of judgement alwaies sounded in *St Hierom's* eares, is *St Paul's* woe ever before mine eyes, If I preach not the Gospel: and when I leave my diligence in my calling, or love my ease, or pleasure more than that, nay, if I preferre not Sion in all my mirth, then God doe

Alex. ab.
Alex.

Exfl.
1 Cor. 9.
16.

Pf. 137. 6.

doe so to me likewise, as indeed un-
lesse he leave me, I cannot leave
his service. For (according to that
reason, which that glorious Martyr
gave the Tyrant, why he could not
choose, but alwaies remember the
name of Jesus) it is written in my
heart, it cannot out. And there-
fore I will gladly make the Pro-
phets contestation my owne, Let
my right hand forget that little
skill it hath, when I forget God's
service; yea, let my tongue cleave
to the rooffe of my mouth, and for-
get to speake, when it forgets to
speake of thy word & testimonies.
But though this ease and quiet hath
not had power to captivate me, yet
peradventure I stand off, as ashamed
of the Gospel of Christ Jesus, re-
penting me of my choise, as if, like
Demas, I could be content to for-
sake the Ministerie, and follow the
world

Psal. 137. 5.

Cicero.
Tusculana.

Luk. 10.
41.

Deut. 5.
19.

world. No; I shall ever magnifie
my calling, as my crowne, and my
rejoycing, and think my selfe much
more bound to give thanks to al-
mightie God in this be halfe, than
Plato, because he was made a Gre-
cian, rather than a Barbarian: And
so farre ever was I from *Hercules*
crosse-way, to demur and debate the
matter, that as if this one thing were
necessarie I ever minded, and inten-
ded it alone, and howsoever in other
things I wish to put of childishnes,
& grow in wisdom as in years: yet
shall I never be ashamed in this be-
halfe, still to think, as when I was a
child: but rather it shall be my daily
prayer (as it was God's for the Ii-
raelites when their heart was right
(that the same heart be ever in me
& for ever so affected to my calling.
But happily as the lovelines there-
of hath allured me, so the difficultie
thereof

thereof now deterreth me, and the
 greatnesse of the charge, being as
 one termes it, *Onus Angelicis hume-* *Chryst.*
is formidandum, such a burden that
 the Angels themselves would trem-
 ble to undergoe it, doth so discour-
 age mee, that with *Gideons* faint
 souldiers, for feare I desire to be dis- *Judg. 7.*
 missed from this warfare, and being
 called to so great a charge, like fear-
 full *Saul*, seek to lurke, and avoid *1 Sam.*
 so troublesome a function. Indeed
 if I thought it enough to pretend
 authorities, as that Braggadochian *Ter. Ean.*
 said, he would be with them *paulo*
post principia, after the fray was well
 begun, and the worst past: and
 good reason why, for *fecerunt Her-*
cules & Pyrrhus; I have presidents
 enough before me to countenance
 my weaknesse, and fearfulness. For
Moses thrice refused, and excused
 himselfe, even till God was angry *Exod. 3.*
 C *Ezechiel,*

Eze. 3. 14 *Ezechiel*, for all God so laboured
 to strengthen and confirme him;
 yet went unwillingly, yea in bit-
 terness, and indignation of his spi-
 rit; and *Fonas* directly turned his
 backe, and fled another way. How
 many of the Fathers, whilst they
 took counsel with flesh and blood,
 withdrew their hands from the
 Lord's plough. This made *Am-
 brose* hide himselfe, and three times
 flie from Millaine, and when he was
 miraculously brought backe (after
 he had travelled all night, finding
 himselfe in the morning but at an
 other gate of the same city) though
 one of singular integrity, he sought
 to defame himselfe, to try if by
 any meanes he might avoid this pa-
 storall charge. This drove *Gre-
 gory Nazianzene* to fly againe and
 againe to the study of Philosophy:
 And this caused *S^t Augustine* to ab-
 sent

Jon. 1.

Paul. in vi.
14 Ambr.

In ejus vi-
sa à seipso
scripta.
Posside.

sent himfelfe from Churches where
 Pastors were wanting, and even
 to weep, when (taken unawares)
 he was to be ordered, and to depre-
 cate the Episcopall function (put
 upon him by *Valerian*) in these
 tearmes; *Quid vis? ut peream?* *Aug. Epist.*
 as if it stood him as much upon, as ^{148. ad Val.}
 his life, and soules salvation came
 unto. But of all, *Chrysostome* is
 most plaine in this point, *Ex Ec-* *Homil. 3.*
clesia ministris non arbitror multos *in alla A-*
salvari, translating upon Ministers *post.*
 that hard saying of our Saviour,
 with what difficulty rich men shall
 be saved, because of the greatnesse
 of their charge, and their negligence
 therein. But though this difficul-
 ty have made many so backward,
 that the Lord of the harvest hath
 been forced even to thrust out La- *Mat. 9. 38.*
 borers into his vineyard; yet, while *Aug. Epist.*
 I remember *nihil esse difficilius*, &c. ^{148. in 1.}

sed apud Deum nihil beatius, &c.
the one so ballanceth the other,
that I professe, the difficulty there-
of, though I duly waigh it, yet
waighing withall, from whom and
to what end it is, it daunts me not a
whit, but I rather in that respect
embrace the paines and toile there-
of, as those virgins in *Eusebius* did
their martyrdome, running there-
unto, *tanquam ad nuptias*, as if they
were to meet their bridgreoomes;
and digesting the greatnesse of the
charge (if I may compare small
things with great) as that great
Alexander plunged in a dangerous
exploit, boasted, that he had now
encountred a perill parallel to the
greatnesse of his mind: so doe I
rejoyce, that in this depth I have
met with that at once, that is alone
able to employ and exatiate the in-
finite desire & ardour of my mind,
which

Quint.
Curt.

(which God alone that is infinite ,
 can doe, and the studie of his will)
 and will aske , and challenge to
 it selfe all my strength , soule and
 mind, with the powers , and fa- Mat. 12.
 culties thereof , which as I owe of 37.
 duty , so doe I destinate to God's
 service : being thereunto lessoned
 by St *Austine* ; *Ingenium , pru-*
dentia, eloquentia sunt dona Dei: Cui Aug. Epist.
melius serviant , quàm ei à quo do-
nantur, ut ita custodiantur, augean-
tur. perficiantur ? For no more than
 the rain could extinguish the fire of
 the sacrifice, nor the wind break the
 pillar of smoak ascending, no more
 can any difficulty break off what is
 destinated to God's service: neither
 indeed (a little to vary and amplify
S. Pauls phrase) is my life dear unto
 me, or my paines pretious, so I may Act. 10.
 attain that end, and finish my course 14.
 with joy: Not that I cōtemne, or set

Phil. 2. 12.

light by the greatnes of the charge, but rather worke it out , as a case concerning my salvation with feare, and trembling. Only I professe that (as I shall have occasion to say more at large) it produceth this effect with me , to make me , not more cowardly , but more cautious , nor so much to prepare for flight , as to provide , and to arme my selfe the better , how to beare the brunt of the battell , and the heat of the day.

But howsoever the perfection of this high calling hath rather attracted , than any way daunted me ; yet it may be the conscioussnesse of mine owne infinite disproportioned imperfections make me (like him in the Gospel , that with a very small force was to encounter with a far greater puissance) thus in the plaine field to give over : especially

especially since according to our Philosophicall axiome, there is no dealing or proportion at all, between that which is infinite and boundlesse (such as is the study of Divinity) and what is finite, and streightned within narrow bounds (as is my small ability) I have learned of *St Augustine* (whom (as he was wont to stile *Tertullian*) I willingly call my master) that he, who cannot hold the first place of wisdom, should yet hold the second place of Modesty. And therefore I rather ingeniously acknowledge my imperfections, than seek to colour or cover them with *Adam's* art, especially in compare of that transcendent reference, which man can no more comprehend, than (like God) he can measure the heavens with his spanne, and what the most absolute men are in-

*Inter fin-
itum & in-
finitum.*
et c.

*Prolog. in
lib. Rector.*

New. 11.
29.

Plat.

ferior unto , much more am I ,
that am inferior to so many. But
to grieve and repine at mine inabi-
lity , because there are many better
enabled, were but an argumēt of an
evill eye. Nay rather , as farre as
Moses was from grudging that o-
thers prophesied besides himselfe ,
who wished that all the people of
the Lord might likewise prophesy;
so far am I from murmuring at the
Lord's gifts, and graces elsewhere ,
that I heartily wish not only those
many , but even all the Prophets &
Ministers of the Lord were before
me , for the better building up of
the body of Christ: and I shall ever
rejoyce with that worthy Lacede-
monian in behalfe of his Common
wealth (after he had stood in electiō,
but mist to be in the number of the
30. Senators) that the Church hath
so

so many hundreds better than my selfe in whose ranke and number I am not worthy to stand. And I shall ever thank almighty God, that I have in some measure received of his fulnesse, (and am in hope yet to receive) neither can I deny but that I have had a child's portion, yea larger than many that are every way my betters; yet as I dare promise nothing of my selfe, being but one of his meanest instruments for the building of his Temple: so will I despaire of nothing, because of my weaknesse, knowing that the Lord's arme is not shortned, but his ability the same to perfect his power in weaknesse, that the glory may be wholly his.

And for mine own part to help the matter what I may, I will only use the wise man's soveraigne restorative for the repairing of my
strength

strength: that is, whereas the instrument is blunt, and dull, to put the more strength thereunto, and adde the more to my studies, and endeavours.

It is not then any bad, base, or by end, that diverts me, neither is it a cloake for idlenesse, nor fig-leaves to cover nakednesse, that I seeke: neither is it any loathing of the Manna I am to feed upon, that takes away my stomacke, nor the narrownesse of the way, that makes me to baulk it, nor the height of my calling, nor mine owne unworthinesse, that can separate me from Christ Jesus.

Eph. 3.8. What then may be the cause of this my Fabian-like cunctation and long pausing? in a word; a due, and serious consideration of the length, breadth, and depth of the great mystery of godlinesse, the study

study of Divinity that I undertake; which I have found right like that river the Fathers compare it unto, wherein, though the lambe may wade, the greatest Elephant, presuming on his own strength, may swim, and sinke at last: such is that unaccessible light wherein God inhabiteth, and that wisdom of God, whereof *S^t Paul* cries out *O* Rom. 11. *altitudo*, being unsearchable almost, and past finding out, at the least wise, not to be found on the suddaine, nor attained unto like Angelicall motion, in an instant, nor to be gotten like *Hesiod's* Poetry, or *Esop's* eloquence, in a dream. Preface in Lull. Let the vaine Lullists boast of the prodigious proficiency of some of their sectaries, that by the rule of their great art of Idiots, in a short time prooved excellent Clarks, and attained to the summary perfection

tion of all Artes and Sciences. And let our profound *Bacon* measure other wits by his own, and undertake, by his method, to teach the three learned tongues ; Latine, Greek , and Hebrew, in three daies a peice : (I would soon have credited him , if he had said so much of the three next principall tongues of our European world ; the Italian, French, and Spanish, whose facility is such, by reason of their exceeding affinity with the Latine , that a Schollar may goe very neare to attaine unto them in the like terme of time :) It is not so in the infinite Abyssle of the study of Divinity, wherein one depth doth call upon another , and now that speciall inspirations are ceased , there is no such precocity , or sudden ripnesse. But what *Hippocrates* saith of physick (which concernes the health of the

Pf. 42.7.

Hipp. proem. in Aphor.

the body) is much more true in Divinity (which concernes the health of the soule ,) that *vita brevis, & ars longa*; it is not the short span, or scantling of any mortals life , can measure the length thereof , but even the Angels , and Saints in heaven , after this lives unperfit glasse is broken , finde worke enough in this divine study , to employ themselves for all eternity.

No wonder then, if all our indeavours in compare can doe no more , than (according to S^t *Austin's* visi-^{Possider.}
on , walking by the sea side , in ^{in ejus vi-}
deep contemplation of the Trinity) as it a child with a cockle-shell ,
should labour , by continuall laving , to empty the maine ocean sea
into a little ditch (the one , if we look here for exact comprehension , being
as endles as the other .) And though it be a fond and ridiculous question
that

1. De Nat.
Dcor.

that *Velleins* the Epicure makes in *Tullie*, that if God did indeed make the world. how, or whence had he *ferramenta, & machinas*, instruments great enough for so great a work, yet it may with better reason be doubted, how a mortall man can possibly frame fit instruments proportionate to the immensity of such an immortall worke. For when all is done, (as a Philosopher said) all our knowledge makes not up the least part of our ignorance: yea, (as a Father better observed) our highest degree of knowledge is to professe ignorance, since what we see here, we see but imperfectly, as in a glasse; these imperfect shadowes being only conveyed as it were by setting perspective glasses from so farre a distance, as the heaven and earth are distant.

Rom. 13.
11.

Since then all our lives labour
can

can attaine to little more than the
 alphabet & rudiments of this infi-
 nite study, blame me not, if I, ha- Eze. 47.1
 ving yet scarce dipt my foot, nor
 gone up to the anckles in that ri-
 ver of *Ezechiel*, be somewhat ti-
 morous how I goe further on, be-
 fore I have fathomed the depth
 thereof, and found some foord or
 passage. For if the greatest Ora-
 tors at the Rostra, beeing to speak
 but before the people in civill af-
 faires, (as *Tullie* often professeth Totus artu-
bus contra
maior.
 of himselfe) did quake every joint
 of them, and (according to the
 Poet, *Lugdunensem rhetor dicturus
 ad aram Palluit, ut nudis qui pres-
 sit calcibus anguem*) were so ap-
 palled, as if they walked among 2 Cor. 2.
17.
 snakes, because they ventured in
 triall the extreame hazard of their
 fame, and credit for ever after: how
 much more ought we to feare, and
 tremble

2 Cor. 2.

17.

Tull. l. 1. de
nat. Deor.

tremble, standing in his Temple, the place where his honour dwelleth, and speaking in the sight of God, Angels, and Men. And therefore I think, I have the same reason to borrow respite, as that Philosopher had to deferre his resolution from day to day of *Hiero's* question concerning God, because the further I goe, and the more I thinke of these Divine mysteries, the more difficulties I meet withall. I must confesse indeed, there was a time heretofore, when *dulce bellum inexperto*, I thought I might with as great facility promise, and performe a sermon, as I had done heretofore a declamation: but as while the sun shines not, the house seemes cleare, but the sun-beames once shining in at the windowes, so thicke of mores, and dust, that it hath gained a proverb's

verb's place to make comparison
 of thickeſſe thereunto : ſo now
 (and not before) that I am a lit-
 tle enlightned , and entred , I ſee
 thoſe wants and imperfections, that
 before in the ſhadow of Philoſo-
 phy I never dreamed of, and thoſe
 difficulties I heretofore did little
 thinke of. Indeed if I could con-
 tent my ſelfe with a perfunctory
 performance, as many doe , it may
 be , little adoe would ſerve the
 turne; but I dare not ſo take up my
 reſt , when as my very ſoule and e-
 ternall life is at ſtake and pawn up-
 on it ; fully perſwading my ſelfe ,
 that if my paines exceed not the
 complementall formality of theſe
 Pharifeſes , I ſhall never come to
 the kingdome of heaven. Where-
 fore as the ſhekel of the Sanctuary
 (as Interpreters doe gather from
 divers paſſages of Scripture) was

*Calvin. in
 Exod. 30.
 13. & Gen.
 23. 15.*

D

double

double to the common shekel : so doe I well perceive that double paines, and space, to that I heretofore bestowed in my other studies of Philosophy, and humanity, is requisite to sanctify me for the Lord's Sanctuary: and howsoever it may be faulty in other civill, and worldly affaires, which *Appelles* was wont to reprehend in curious *Plin. l. 35.* *Protogenes, Quod manum de tabula continere non potuit*, thinking it never perfect enough; yet in Divinity, *Plut.* *Zenxis* reason will answer any that is reasonable, *Diu pingo, quia pingo immortalitati*, that as he was wont to be long a drawing, because he desired so to draw, that it might last for ever: so in this divine study, we must have the longer leave to limate the lineaments of our portraicts, because the impresses we make, are to hold their impression

impression for all eternity. Experience teacheth us, that every triuall mechanick trade, doth aske at least seven yeares apprenticeship, or learning (for so the French word signifieth) and that so much more time is allotted to each worke, by how much the worke is more exquisite; how then can they be excused, that so farre abase the valuation hereof, (as though there were no difference between prophesying, and selling Doves in the Temple) and in stead of polishing the corner stones of the Temple, for hast, daub it up with untempered mortar.

I feare, I confesse, the woe of such negligent work-men; and fear withall, I should prove no better, did I like those hot-spurres, unripe and unready as I am, make so suddaine an adventure. For as those captive Kings said of *Gedeon's*
D 2 young,

young , and therefore un-warlike
Son, Such as the man is , such is his
strength : no wonder , if as young
David I cannot yet march in com-
pleat armour , neither yet upon the
strength of a little meat dare *Eliab*-
like undertake so great a journey ,
neither yet in this weaknesse ven-
ture) in publique) into the open
aire to my further danger , but ra-
ther keep close within , till I grow
stronger.

Laet.

There was five years silent hearing
enjoynd a *Pythagorist* for the Lear-
ning of his simbols, & therefore with
safaty may I a while await like *Elihu*
upon the words of the ancient, there
by to aspire to the knowledge of
our Christian mysteries. And indeed
our Universities have well provided
in this case, calling none to publique
course of preaching till he be of
fowre yeares standing Master of arts:
which

which authority, though it might
justly sway me, since when we pro-
ceed we are bound by a formall oath
to keep the customes, as well as *Tu jurabis,*
the statutes and privileges of the *&c.*
University; yet have I also a greater
authority than that for my warrant,
even that of our Saviour, (to passe
the like example of *John Baptist* *Luc. 1.*
his Coetanean, borne the same year)
who being the wisdom of his Fa-
ther, in whom is the fulnesse of all
graces, so that he could aswell have
preached at twelve yeares old, as
have disputed with Doctors: yet be-
cause it was the manner of the Jewish
synagoue, (grounded upon the ex-
ample of *Joseph*, that came to his *Joseph.*
authority, and of *David*, that came *antiq.*
to his Kingdome at those yeares)
not to profess, or teach publikely
before that age, undertook not the
charge of a Priest, or Prophet, till

Gregor. de
cura Past.
par. 3. c.
26.

Possidor.

he were thirty yeares of age , as all
Comments gather out of S^r Luk's
computation. Whereupon S^r Gre-
gory makes an excellent collection
fitting my purpose , *Redemptor no-*
ster in calis, Doctor Angelorum, an-
te tricennale tempus noluit fieri Do-
ctor hominum , ut precipitanti vim
saluberrimam timoris incuteret, cum
ipse qui labi non poterat, perfecta vi-
ta gratiam non nisi perfecta aetate
pradicaret , whole actions I ever
held for instructions , and herein his
example a perfect law , in so much
that I un emboldened to commence
my suit (being the like with his) in
the same tearmes , that my Master
(S^r Augustine I meane) hath taught
& done before me, who (as Possidorus
his Schollar witnesseth) soon after
he was unexpectedly ordered , cal-
led by good old Valerius Bishop of
Hippo (a man of great sanctity, but
inferior

inferior in learning) to be his Coadju-
tor in his Episcopal function (for his
part out of an admiration , and high
concept of his learning , though as
himself confesseth , at that time he
was set to guide the sterne, before he
knew how to handle the oare) with
such incredible vehemency, earnest-
nesse, and importunity (even with
the same that *Paul* adjureth *Timothy*
before God, & before the Lord
Jesus Christ , that shall judge the
quick and dead at his appearing)
doth beseech and implore *Valerius*,
Obsecro te per veritatem & severita-
tem Christi, per misericordiam & ju-
dicium ejus, per eum qui tantam tibi
inspiravit charitatem erga nos, and
againe , *ipsam charitatem & affe-*
ctum imploro, for which he profes-
seth he had made great suit by
friends before time, *impetrare va-*
lus per fratres, & nunc per has lat.

Seneca ma-
gnum est,
qui precia-
teras iur.

Ad finem
Epist. pra-
dict.

seras volo, but what was it that he would buy so dearly, with all these importunate prayers? a matter surely he thought highly concerned him (and therefore out of his judgment I have reason to think it also greatly concernes my selfe) all is for this in conclusion, *ut miserearis, mei & concedas mihi ad hoc negotium quantum rogavi tempus*: (as seemes by the circumstances, about a yeares respite) *S^t Austine* might well think this enough for him, and hath herein also said enough for me, his case being an Idea and sampler of mine own. But least relying upō bare authorities I incurre *Socrates* his censure of the Sophisters of his time, whom (because when they knew not how to tell their own tales, they used only to cite others authorities) he compared to Ideots, that making a feast, are glad to send for Fiddlers

Fidlers in, because they know not otherwise how to entertaine the time with plausible discourse of their own: I will also interpret his mind, and mine in mine own phrase.

To use then a little variation, my suit in effect is the same with his, to redeem time (or (as in some of our stricter colledges , where there is large allowance of all things save vacant time) to borrow a few daies) and (according to that excellent councill our Saviour at his departure , gave his Disciples to tarry at Jerusalem) to keep here at the University, till I shall find my selfe indued with power from above , and furnished with gifts meet for so high a calling , least shewing my selfe abroad before riper yeares, and endowments sutable , some more antient tax me , as *Eliab* did *David* his younger brother , *Quare* 1 Sam. 17. *venisti* 18, 19.

venisti ? ego novi tuam superbiam
 & nequitiam cordis tui ; since I can-
 not reply as David did, *Quid feci ?*
nunquid non verbum est ? Having
 proved my cause , which I hope will
 prove allowable , tending to no o-
 ther end , but (with him , who by
 deliberate delaies and staies wearied
Hannibal and reestablished the rui-
 nated estate of Rome) *cunctando*
rem resistere to strengthen and ena-
 ble my weaknesse by a little stay :
 that so (to passe the Poet *Virgil* ,
Quantum vertice , &c.) I may ac-
 cording to our Saviour's description
 of good seed in good ground , by
 taking deeper root , bring forth
 better fruit ; and having according
 to the first , and best course of na-
 ture , an evening and a morning for
 my day , an evening for contempla-
 tion , rest , and repose , and a morning ,
 for labour , and exercise , I may in the
 one ,

one, make my wax, and combe, and
in the other, bring hony to the
hive in the one, , gather my
stubble, and in the other, make
up my full tale of brick; in the one,
by my private meditations (as *Moses*
in the wildernesse) learne to feed
my flock ; in the other being sent
with *Moses*, to call the children of
Gods's spirituall Israel from the
flesh-pots of Egypt, their concu-
piscible bodies, to the land which
flowes with milke, and honey, from
the bondage of their spirituall *Pha-
raoh*, to the glorious liberty of the
sons of God. And you, seeing the
fruits of my labours (whom next
God I ever willingly remember,
and thankfully acknowledge both
the Planters and waterers there-
of) may thereby be induced
to give me your blessing, and
therewithall your hearty praiers to
Almighty

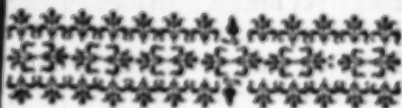


Almighty God, that it would please him so to encrease in me his spirituall graces, that I may still go forward from grace to grace, and from virtue to virtue, till I become a perfect man in Christ Jesus.



His





*His Meditation upon
the Calling of the Mini.*

*stry at his first institu-
tion unto it.*



Know my unclean
hands, O God, are
not fit to carry thy
Arke, or touch those
things that are hal-
lowed, and consecrate unto thee,
my polluted lippes most unworthy
to take thy name into my mouth.
What am I, that I should speak un-
to my Lord, by prayer, frō my selfe,
and others, and yet live, much lesse
speak from my Lord, by his word,
unto others to make them live in
thee?

thee ? yet since it hath pleased thee to call me, standing idle in the market-place, and attending the vanities of this world so early into the vineyard, it behooveth me to labour, and willingly to beare the heat of the day, and gladly (while the light of the Gospel lasteth) to doe the worke of my heavenly Father, the workes of light. It is a burden, indeed that I undergoe, but thine, O Christ, and therefore light, and easy; it is a yoaque, but thine, and therefore sweet. Much more blessed are thine, than the Servants of *Salomon*, much more blessed, since in this ministry the heavenly Angels are their Servants: not unto us, not unto us, Lord, but unto thy name give the glory; thou art still the same gracious God, that shewest grace unto the humble, and callest Publi-
cans,

cans, and sinners, and poore silly soules (such as were thy fishermen) unto thee, because thou art able to get thee praise out of the mouthes of very Babes, and Sucklings, and even of stones to raise thee up children: and with the folly of thine to confound the wisedome of the world, let my soule therefore ever magnify thy holy name, because thou hast raised me out of the dust to stand before thee, and hast shewed me the light of thy countenance, and let mine eyes see thy salvation. To be a servant of servants was once a curse, but to be a servant of one of thy servants, is one of the highest blessings; thou thy selfe being Lord of all, deigning to serve thy Servants, washing their feet, and it being an office wherein thy blessed Angels doe re-
joice.

joyce. But howsoever it is an honourable calling, yet it is unto thee a service, and not unto ease, or pleasure. Those that are in Princes Courts may goe in soft rayment, and live at their ease, but not so they that serve in thy Courts, O Lord. Thy selfe did'st begin thy preaching with a fast of fourty daies, and did'st enjoyne to all that did follow thee to leave all earthly pleasures, which together with the world, they were to forsake, & instead thereof to take up thy crosse, that so thy members may be conformable unto the their head. Men are all borne to labour, as a sparke to fly upwards: it is a curse that followed man's fall: but to labour in thy vineyard, is a blessing following man's repairing, and redemption to keep and dresse thy Paradise, thy inclosed garden, as
it

it was *Adam's* charge, in the happy estate of his innocency, so is it now the Ministers after the happy restoring thereof. Thy vineyard lay desolate, and the wild Bore of the forrest spoyled it; but thou hast new digged, planted, and hedged it, and built a Tower therein, and thou hast set it forth at a price to thy Ministers to be the keepers thereof; wherefore if it yeeld thee not the fruit, or doe not well intreat thy servants, or suffer it to grow wast, they can look for no other but to be cast thence out of thy paradise. Not without a cause did thy servants rejoyce that they were thought worthy to suffer for thy sake, and thy Martyrs gladly shed their blood for the seed of thy Church, and to water what thou had'st planted. Thy first

E grace

grace to thy servant *Paul* , after thou hadst chosen him for a vessell of thine honour , was to shew him what great things he should suffer for thy sake , as thou hadst done before for ours : but alas , let us doe what we can , or suffer whatsoever we are able for Christ's sake , yea though we should lay down our lives for him or his sheep , as he for us , and them , yet are we but unprofitable servants . Nevertheless as blessed were the pappes that gave thee suck , so blessed also are those , whom thou hast made the Nources of thy Church to give them meat in due season : blessed the wombe that bare thee , and so that which beares thy children : the wombe indeed that bare the Lord was delivered without paine or labour , but thy children must be borne with labour

bour, and travell, and the Ministers are as it were daily to travaile in birth with such as are begotten by them unto thee; but they soone forget their travaile, and rejoyce, so that children be borne unto thee, and thou makest them fruitfull, and takest away the reproach of their barrennesse.

I know, Lord, I am no more able to doe thee service, then thou hast need of my service, and yet since it hath pleased thee, though all-sufficient, and all-powerfull of thy selfe, to use the weak things of this world as thine instruments thereby the more to manifest thy power, able to worke by the most unlikely meanes, I humbly, and willingly yeeld my selfe (as if I were even now in thine hands new to be framed, and created) as clay to the hands of the Potter,

to be made whatsoever vessell,
either of honour, or dishonour,
(yea though it were to be Ana-
thema) to thy service. For now
that I have set my hand to the
plough for the tilling of that good
ground, wherein the seed of thy
word is to be sown, I may not
look backe to *Sodome*, to the world
whence thou hast called me, but
wholy intend the worke thou hast
set me to doe. Thy servants must
know they are under a Task-master
(though a righteous one, un-
like those of Egypt) that will
duly, and daily exact their work
of them, and see that having straw
given them, they make bricke
for the building of thy house, and
multiply the Talents committed
unto them. And now there is a
woe for me, if I preach not the
Gospel, and that sincerely; nor
can

can I (unlesse I will be worse than *Baalim*) for a world goe farther, than thy holy word will warrant me. Grant, O Lord, that my delight be wholly in thy word, that I may think alwaies I therein heare thee speaking, and as thy sheep, knowing thy voice, may follow the shepherd of my soule whethersoever hee calls me.

O let not the booke of thy holy word, I beseech thee, be a sealed booke unto me, but thou that hast the key of *David*, the Lambe that art only found worthy to open it, unfold it, and give me an understanding heart, (which, above all things, having undertaken so great a charge, I desire with *Salomon*) that I may be a right dispenser of thy holy word, and goe out and in before thy people. For I know,

Lord, they which will preach in thy name, if thou send them not, & assist them, are but like those, who without authority from thee, would cast out devills in thy name, which prevailed against them: yea even those whom thou hast called, and set a part to thy Ministry, if they doe not well, and abide in thee, and thou in them, the Devill will enter into them, as he did into *Judas*, and make them the sonnes of perdition, tenne times worse than before. Give me grace therefore first to direct mine own waies according to the dictates of thy holy spirit, and word, that beginning with my selfe, and so speaking out of the treasure and abundance of my heart, and knowing the things which belong to salvation, I may be blessed, if I doe them: let me first worke out mine
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own salvation with feare, and trembling, and so save both my selfe, and others, least otherwise I be beaten with many stripes: First, O Christ, make the vessell new, make me a new man, and then put in new wine, turne thou my water into wine. And because thy Ministers are as the eies of thy my-
sticall, and military body (for as thou art the light of them; so they are the light of the world) O let there be no beames in their eies, who are to be eyes to the blind; but make their very feet to shine as the starres in the firmament, make them convert many to righteousness, and being first guided by thee, the bright morning starre, let them become themselves starres also (though shining in the night, and with thy beames) to guide, and direct others to the house of

the Lord , that so having found the Messias , they may with the wise men , noise it abroad , and cause others , as *Philip* did *Nathaniel* , to come and see. O make them lampes to burne alwaies before thee in thy Temple , willing even to consume themselves to give light unto thy house , and ready being set on fire , as it were in a burnt offering spend themselves for thine , and thy Churches service ; and let me , the least of them all , find grace with my Lord , to see my candle also lightened by the Father of lights , and so set it in thy Temple , not suffering it at any time to be removed out of the Candlesticke ; but in thy mercy as thou did'st encrease the Widowes oile , all the time of the famine ; so also increase thy grace in my lampe ,
that

that it may, with the wise Virgins, be found burning, and shining at the comming forth of the Bridegroom, and so I received into the rest of my Master. Guide the Army of thy Ministers with thy principall spirit, O Lord, and lead them out of Egypt with a stretched out arme, that all the powers of darknesse, bandied especially to assault them, prevaile not against them. It is Sathan's desire to grind and winnow them, to make the watch-men of thy holy city to sleep, that so it may be betrayed. Out of his hatred to thee, he seekes most to persecute these, whom thou hast set in thy stead, that the light of thy Temple being extinguished, and put out, and their Candlesticks removed, he may walke himselve in the darke, and that their eies
being

being darkened , the body blinded may fall into his pits , and snares. Thou therefore, O God , goe forth with our Armies unto battell , the cause is thine , set bounds unto the raging sea , that it overflow not thy holy Land.

And now , Lord , since I am come into thy service , and have left all to follow thee , let me never leave thee to follow any other thing. For as thou couldest never have chosen a worse servant , so shall I never find so good a Master , or meet with such a service , it being fit only , indeed , for thy heavenly Angels: but because it hath pleased thee (as that King) to set earthen vessels among the golden ones of thy Temple , therefore as every creature , even the silly worme doth strive to doe thee service , in his kind , and order ,
so

so among the unworthiest of them,
and doe I present my humble service
unto thee, and knowing not what
other thanks to render thee, who
hast made me fellow-servant with
thy Angels, (that are ministring
spirits, sent for the good of thy
chosen) I will even render thy
grace unto thy glory, and joyfully
yeeld up my selfe, and my soule,
which thou hast so graciously accepted,
unto the hands of my faithful Redeemer : there is nothing
worthy to have part with thee,
nothing shall usurpe thy right in me,
or rob thee of thine honour. Though,
O Lord, it is not I that doe,
or can doe thee service. It is thou,
that servest thy selfe by me,
as by an instrument : I have not
so much as moving of my selfe,
it is thou that workest in me
both the will and the

the power. I am of my selfe but a jarring instrument, quite out of tune: it is thou that tonest me, and makest whatsoever musique, and harmony is in me, that so I, among the rest of the Levites, might with joy, and mirth helpe to bring home thine Arke unto Hierusalem, that is above. I have nothing that I can call properly mine own, but my finnes, weaknesse, and imperfections, and wretchednesse: whatsoever is else in me more than these, is thine O. God, of thy free gift, and grace, and therefore bound unto thy service.

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